ſary for ſelf-preſervation is the firſt natural exerciſe of the underſtanding, as little inventions to amuſe the preſent moment unfold the imagination. But theſe wiſe deſigns of nature are counteracted by miſtaken fondneſs or blind zeal. The child is not left a moment to its own direction, particularly a girl, and thus rendered dependent—dependence is called natural.

To preſerve perſonal beauty, woman's glory! the limbs and faculties are cramped with worſe than Chineſe bands, and the ſedentary life which they are condemned to live, whilſt boys frolic in the open air, weakens the muſcles and relaxes the nerves. —As for Rouſſeau's remarks, which have ſince been echoed by ſeveral writers, that they have naturally, that is from their birth, independent of education, a fondneſs for dolls, dreſſing, and talking—they are ſo puerile as not to merit a ſerious refutation. That a girl, condemned to ſit for hours together liſtening to the idle chat of weak nurſes, or to attend at her mother's toilet, will endeavour to join the converſation, is, indeed, very natural; and that ſhe will imitate her mother or aunts, and amuſe herſelf by adorning her lifeleſs doll,

doll, as they do in dreſſing her, poor innocent babe! is undoubtedly a moſt natural conſequence. For men of the greateſt abilities have ſeldom had ſufficient ſtrength to riſe above the ſurrounding atmoſphere; and, if the page of genius has always been blurred by the prejudices of the age, ſome allowance ſhould be made for a ſex, who, like kings, always ſee things through a falſe medium.

In this manner may the fondneſs for dreſs, conſpicuous in women, be eaſily accounted for, without ſuppoſing it the reſult of a deſire to pleaſe the ſex on which they are dependent. The abſurdity, in ſhort, of ſuppoſing that a girl is naturally a coquette, and that a deſire connected with the impulſe of nature to propagate the ſpecies, ſhould appear even before an improper education has, by heating the imagination, called it forth prematurely, is ſo unphiloſophical, that ſuch a ſagacious obſerver as Rouſſeau would not have adopted it, if he had not been accuſtomed to make reaſon give way to his deſire of ſingularity, and truth to a favourite paradox.

Yet thus to give a ſex to mind was not very conſiſtent with the principles of a man who argued ſo warmly, and ſo well, for the